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"A SPICY CUT-UP OF AN AUTHOR"

Is the pleasant refreshment that a correspondent asks at our hands, "for the purpose of giving a greater relish of allowable personality to the columns of the Literary World."

The proposition is a considerate one, and if the writer who makes it will send us a book of his own, he shall have some animated token of our approval of his suggestion. Nay, we can perhaps measurably gratify his desire, by making the few words we have quoted from his communication, the subject of such kind of comments as he would invoke upon others.

"A spiey cut up of an author, for the purpose of giving a greater relish of allowable personality to the Literary World!"

The principal fault we have to find with the author of this brief, but not unpretending, production is, that he commits the sin of being entirely behind his time—a sin wholly unpardonable in one who expects to lead the public mind. The day has gone by when the office of the critic was nearly identical with that of the clown in the circus, and his chief ambition was to make the spectators laugh at the feats of the performers in the literary ring. When the literary man depended upon the patronage of the few, the spirit of favoritism by which he thrived, almost inevitably called into existence the spirit of detraction, which is opposite; but in our universal book-buying day, with the public at large for his patrons, and the world for his judge, it is only the mind still groping in hopeless narrowness and irredeemable vulgarity which regards the man who makes books as a more allowable subject of personality than the man who makes boots.

Some sensitive authoring recoils from our illustration as if a surgeon's knife came near him; but the true dignity of authorship does not rest upon such an accident as one's conventional notions of the respectability of different trades. The shoemaker supplies the first external need of the physical man (our nudest Indian tribes still wear moccasins), and the author, in the year 1848, ministers to the most exacting demand of the quasi-intellectual man. His wares, in a word, have become as much "a need" to the community, as are boots, shoes, or sandals; and from this want of him is derived his most essential title to consideration in the real concerns of human society.

The profession of the author, we repeat, therefore (notwithstanding society refuses as yet to acknowledge his full property in his own labors*) is no longer a mere "fancy" occupation, whose rewards depend upon the favor of an individual, or the caprice of a cirele; no refusal of countenance from a Cour-

tier can mar his prospects; no permitted dedication to a Chesterfield can make his celebrity, or insure a reward to his toils. The individual and the clique then, inasmuch as they can no longer establish either bookmakers or bootmakers, have no right to take a liberty with the one, which they would not take with the other. A man may, indeed, in the preface of a book, or by impertinent intrusion of himself and his affairs in the body of the work, give a fair handle to personal ridicule (the bootmaker may do the same in his advertisement), but the public have no more share in him and his peculiarities than just so much as he from whim or folly chooses to offer them. It is a man's prerogative in "this era of freedom and civilization," while contributing in any way to that great joint stock company, called "society," to withhold just as much as he pleases, and take his risk and his dividends accordingly. The critic who does not recognise this now established axiom, is behind his age; and if he trespasses upon the rights of another, only because those rights are left unguarded, trespasses under the vulgar presumption that he is only gratifying "a relish of allowable personality," he is either a knave or a blockhead, or both. In the most venial point of view his crime is the original sin of "snobhood," a taint of the soul which the most learned doctors upon the theme insist is ineradicable. We are willing to think that our correspondent never seriously thought of the nature of the offence whose perpetration he so fascinatingly urges, by appending the seductive term "spiey" to the deed he requires at our hands. Eve and Lady Macbeth pressed no more resistless adjective into their spells of sin-alluring adjuration than is that talismanic expletive in our day and generation. But the spiciness of Adam's apple and Duncan's posset did not perhaps cost them more than does the spiciness now required in the world of taste by our American sovereigns thereof.

Let us turn now more generally to the spirit and intent of criticism. Leigh Hunt, a veteran author, who, like Wordsworth, has outlived many stages in the public taste, and who is still most remarkable for walking abreast with his time, says, in a charming series of papers on "Criticism of Female Beauty":—

"Criticism, for the most part, is so partial, spleenetic, and pedantic, and has such little right to speak of what it undertakes to censure, that the words 'criticism on beauty,' sound almost as ill as if a man were to announce something unpleasant upon something pleasant.

"And certainly, as criticism, according to its general practice, consists in the endeavor to set the art above its betters, and to render genius amenable to want of genius (particularly in those matters, which, by constituting the very essence of it, are the least felt by the men of line and rule), so critics are bound by their trade to object to the very pleasantest things. Delight, not being their business, 'puts them out.' The first reviewer was Momus, who found fault with the Goddess of Beauty."

This was the old French and afterwards the Anglo-Gothic style of criticism, which confounded criticism with censure. Nowadays what is sometimes called criticism, is either (in nine cases out of ten) a puff or a libel, a quack advertisement or a stab in the dark. Yet, at no period has there appeared more acute, elegantly intelligent, or liberal critics. Jeffrey was, to be sure, sometimes discourteous with all his ability, and Gifford coarse and abusive; but Hunt was always kind, and Hazlitt, generally magnanimous, often most admirably just and fine; while Lamb was, in his department, a perfect critic. Who more brilliant than Macaulay, or less merely abusive? What comprehensiveness and insight in Goethe! And the French critics are not to be surpassed for apprehensiveness and sympathy.

In a note Hunt adds:

"Since the remarks in this exordium were written, periodical criticism has for the most part changed its character. Instead of fault-finding, it has become beauty-finding. This extreme of course has also its wrong side; but, upon the whole, is unquestionably on the higher side of the art. There are few poor books, however indulgently treated, that will not soon die; but the very best books sometimes require aid, because of their depth and originality. It is observable that the indulgent spirit of criticism has increased with its popularity."

We are much in error if the conclusion is not inevitable. That criticism is most true which rather seeks the good than the evil, albeit not to shun our defects or to deny them where they exist. A book, like a man, should be judged by its goodness rather than its badness, unless the latter predominate, when it must soon condemn itself. The "judex damnatur" system, will not work nowadays, except in special instances. The critic is not to take the place of the satirist as a general rule; much less is he to become the fulsome courtier of the public, as formerly of a patron. Praise and blame are to be honestly dispensed, but of the two, and in the case of a poet or writer of true poetical temperament, without doubt the best and kindest things should be said that can fairly be declared.

Impostors, pretenders, et id omne genus, deserve the lash, but not the shortcomings of a man of real talent and candor; nor the errors of a weak sincere man, who deserves different treatment from the brazen quack or the impudent ignoramus. In a word we should first look for the *true* and the good in the work itself, and when turning to the writer personally, and when the subsequent matter offer the excuse for thus turning, it is the *reality* of the man and his pretensions which are alone subjected to our verdict. For affectation makes as many impostors as hypocrisy, and truth suffers as much from vanity as she does from evil design.

But we are growing sententious when we meant only to be explanatory. Nor must we be interpreted in anything we have here said to ignore the principle upon which Bedreddin Hassan in the Arabian Nights based his fortunes in life, that of putting pepper into his cheese-cakes; we only insist that the whole

* See the first review in the first number of this volume of the Literary World.

castors are not to be put in requisition to make a ragout out of a calf's head which offers itself as a simple stew. Nor has the critic an indefeasible right to give to all "greens" a salad dressing.

Reviews.

Adventures in Mexico and the Rocky Mountains. By George F. Ruxton, Esq., member of the Royal Geographical Society, the Ethnological Society, etc., etc.; New York.

The author of this work is an Englishman. English travellers, who have traversed the length and breadth of our land, have been so often characterized by prejudice and want of liberality, that we must award to our author a high praise for an entire freedom from these faults. He does justice to the bravery and warmth of heart of our countrymen, and acknowledges, in terms highly honorable to him, the genuine kindness and hospitality he has received from all classes of the American people. The book professes to have no higher claim than to give the rough notes of a journey through Mexico, and a winter spent among the wild scenes and wilder characters of the Rocky Mountains. In the latter volume he draws a lively picture of those bold pioneers of civilization, whose restless spirit and daring enterprise have found a home in the vast prairies and rugged mountains of the Far West. In pursuing his path through these, we cannot but admire his perseverance and boldness of character, in encountering every form of danger and fatigue, that would destroy the physical energies of an ordinary man. He is everywhere animated by a spirit of adventure, and a confidence in his own resources, which are, under the circumstances, truly admirable. In sandy deserts, in the wild and rugged fastnesses of the mountains, in the vast depths of snows, amid the howlings of savage beasts, and confronted by the still more savage and treacherous Indian, he appears self-possessed and his spirit unbroken. Identified with so many strange and wild scenes, so many stirring events, and such a variety of character, we cannot but feel a deep interest in his narrative. It is startling even from its novelty, and entertaining by its great variety of description and succession of amusing incidents. It bears the impress of truth, and is told with energy and clearness, and in a lively and agreeable manner, and leaves a very favorable impression as to his talents as a writer.

Our author lands at Vera Cruz ten months prior to its capture by the American forces. He finds the interior of the town dreary and desolate, and the Castle of San Juan de Ulloa in very bad repair, and its defences lamentably weak—it being manned by only seven hundred men, naked, badly fed, and in a wretched state of discipline. He condemns as an unnecessary act of cruelty, the bombardment of the town for several days by General Scott, when a couple of battalions of Missouri Volunteers could have carried the defences around the City, if not the City itself. A great many allowances must be made for an opinion coming from such a source, but the flippancy of this military criticism is positively ridiculous. For it is notorious that the defences of Vera Cruz, historically known as so formidable in themselves, were put in the highest condition previous to the attack of Scott, and the considerate humanity of that illustrious General in not carrying the town by assault, has, after ample discussion, received its just tribute from

all intelligent minds. (See Wellington's sentiments on a similar case in the Literary World, No. 20.)

Our Anglo-Saxon traveller passes on to the Puente National, where he finds a stone bridge spanning a picturesque torrent, swelled and muddy with the rains, where the scenery is wild and desolate. Leaving here a country where the soil is well adapted for the growth of cotton, sugar, and tobacco, he travels over a wretched road, with everywhere a sea of burning green. We would like to linger on the description of the scenery and climate of Jalapa, did our space permit. We will extract a short passage.

"On a bright, sunny day the scenery round Jalapa is not to be surpassed: mountains bound the horizon, except on one side, where a distant view of the sea adds to the beauty of the scene. Crizaba, with its snow-capped peak, appears so close that one imagines it is within reach; and rich and evergreen forests clothe the surrounding hills. In the foreground are beautiful gardens, with fruits of every clime—the banana and fig, the orange, cherry, and apple. The town is irregularly built, but picturesque; the houses are in the style of Old Spain, with windows to the ground, and barred, in which sit the Jalapeños, with their beautifully fair complexions and eyes of fire."

From Jalapa the road constantly ascends, and our author leaves the region of "oaks and liquid amber," for the still more elevated regions of the "terra fria," to which division belongs the whole table land of Mexico. The scenery here becomes mountainous and grand; but few or no signs of cultivation appear on the way. He passes the castle of Perote, the "tower" of Mexico. Santa Anna and Paredes have been in turn confined within its walls. He arrives at Puebla, of which he says,

"Puebla, the capital of the intendancy of that name, is one of the finest cities in Mexico. Its streets are wide and regular, and the houses and public buildings are substantially built and in good taste. The population, which is estimated at between eighty and one hundred thousand, is the most vicious and demoralized in the republic. It was founded by the Spaniards, in 1531, on the site of a small village of Cholula Indians, and, from its position and the fertility of the surrounding country, was unsurpassed by any other city in the Spanish Mexican dominions. The province is rich in the remains of Mexican antiquities. The fortifications of Tlaxcallan and the pyramids of Cholula are worthy of a visit, and the noble cypress of Atlxio (the *Ahahue*, *Cupressus disticha*, Lin) is seventy-six feet in circumference, and, according to Humboldt, the 'oldest vegetable monument' in the world."

On leaving Puebla, a scene of surpassing beauty broke upon our traveller. The bases of the mountains were shrouded in deep gloom, while Orizaba, Popocatepetl, and Iztaccihuatl shone out with their snow clad peaks and their rugged forms, bright with the morning sun. All were bold, and well defined, and contrasted finely with the golden corn and green waving maize in the smiling valleys below. After passing through a highly interesting country, the Valley of Mexico is in sight, and our author is struck with the beautiful scene everywhere presented:—

"What must have been the feelings of Cortez, when, with his handful of followers, he looked down upon the smiling prospect at his feet, the land of promise which was to repay them for all the toil and dangers they had encountered!

"The first impression which struck me on seeing the valley of Mexico was the perfect, almost unnatural, tranquillity of the scene. The valley, which is about sixty miles long by

forty in breadth, is on all sides inclosed by mountains, the most elevated of which are on the southern side; in the distance are the volcanoes of Popocatepetl and Iztaccihuatl, and numerous peaks of different elevation. The lakes of Tezcuco and Chalco glitter in the sun like burnished silver, or, shaded by the vapors which often rise from them, lie cold and tranquil on the plain. The distant view of the city, with its white buildings and numerous churches, its regular streets and shaded paseos, greatly augments the beauty of the scene, over which floats a solemn, delightful tranquillity."

As a contrast to this picture, he says:—

"On entering the town, one is struck with the regularity of the streets, the chaste architecture of the buildings, the miserable appearance of the population, the downcast look of the men, the absence of ostentatious display of wealth, and the prevalence of filth which everywhere meet the eye. On every side the passenger is importuned for charity. Disgusting lepers whine for alms: maimed and mutilated wretches, mounted on the backs of porters, thrust out their distorted limbs and expose their sores, urging their human steeds to increase their pace as their victim increases his to avoid them. Rows of cripples are brought into the streets the first thing in the morning, and deposited against a wall, whence their whine is heard the livelong day."

"Observe every countenance; with hardly an exception a physiognomist will detect the expression of vice, and crime, and conscious guilt in each. No one looks you in the face, but all slouch past with downcast eyes and hangdog look, intent upon thoughts that will not bear the light. The shops are poor and ill supplied, the markets filthy in the extreme."

The Cathedral is a large building of incongruous architecture, and far inferior to the churches of Catholic Europe. Its gold and silver plate and precious stones are said to be worth several millions—but if so, they were carefully kept out of view. Our author saw no Aztec remains, that conveyed any impression of the high civilization of the ancient Mexicans, or knowledge of the arts. As it regards the education of the women and the manners and intellectual character of the men, and the general state of society here, an unflattering picture is presented, quite unlike to that which Madame Calderon gave in such glowing colors some years since.

Our author leaves the city of Mexico, and launches into a region but little inviting to the traveller—a country often rude and desolate, at times rich and beautiful, but everywhere uncultivated, and with a population squalid and wretched in the extreme. The state of society here is of the rudest kind, and has the most forbidding aspect. The habits and manners of the people are well described, and a lively sketch of rude life presented.

From Queretaro the plains are exceedingly fertile and in a higher state of cultivation till you reach Celaya, after which you pass over a wild and neglected district. Thus our author finds on the high table lands, in the plains on his descent, and in the alluvial soil, a country infinitely diversified. The manners of the people, their peculiar prejudices, and customs, their modes of living, their moral and religious principles and habits, are very strikingly presented. The narrative is truly interesting. The whole route from Queretaro to Chihuahua is full of stirring adventures. Our author has formed an unfavorable opinion of Mexico. He thinks there are many physical and moral causes, which prevent its progressing in prosperity and civilization. The extensive and fertile table-lands of the central region are, from their lying on the ridge of the Cordilleras, cut

off from their communication with the tropical regions of the interior and with the coast. The want of fuel and water is severely felt. Fearful tempests arise at certain seasons on its eastern coast, and its tropical region is everywhere subject to fatal malaria. But above all these is the character of its population—incapable of self-government, and in a state of utter debasement. We think a perusal of these volumes would satisfy the advocate of the annexation of the whole of this country, of the impolicy of such a measure. He has but to travel from the city of Mexico to Durango, the limit of Mexico proper, to view a people everywhere deficient in moral as well as physical organization. They are indolent, cunning, without energy, and cowards by instinct. Though surrounded by Indians, and always subjected to their attacks ever since the Conquest, they have at every period been an easy prey to their invaders. Law or justice exists only in name, and instead of enjoying a republican government, they are serfs in the worst of bondage, and groaning under a military despotism. What can we think of such a people, when Col. Doniphan, with nine hundred volunteers, marched through the State of Chihuahua, defeating, on one occasion, 3000 Mexicans with great slaughter, and taking the city itself without losing a man in the whole campaign!

Our author passes on to El Paso del Norte, on his way to New Mexico. The soil in the intermediate distance along the river is amazingly rich, and adapted to all kinds of grain. This tract contains also much valuable timber, and would become in proper hands a thriving settlement. Provisions were scarce, and accommodations wretched. The Apaches and Navajos Indians were constantly prowling around, and our traveller's path was beset at every turn with difficulties and dangers. He at length arrives at Santa Fé. Throughout this department you find extreme aridity of soil, and a consequent deficiency of water—both great barriers to a thick settlement. The fertile valley of the Del Norte is of very limited extent, and other portions of the province are utterly valueless in an agricultural point of view, as our author observes, and their metallic wealth greatly exaggerated. He draws a wretched picture of the social and moral condition of the inhabitants. He brands them here, as elsewhere, as wanting in energy, treacherous, cruel, and cowardly, and possessing no virtue or honorable principle. After passing the valley of Taos, where the soil is exceedingly fertile, he starts for the Mountains. On leaving Red River and passing due north, he encounters intense cold. On one occasion, out of a band of 3000 antelopes that galloped past him, he shot two; and while butchering them, half a dozen wolves hung around the spot. They were so tame that they endeavored to tear the meat from under his knife. From this point the narrative assumes a more wild and fearful interest. Our author recounts a storm at night on the prairies:—

"The sky had been gradually overcast with leaden-colored clouds, until, when near sunset, it was one huge, inky mass of rolling darkness; the wind had suddenly lulled, and an unnatural calm, which so surely heralds a storm in these tempestuous regions, succeeded. The ravens were winging their way towards the shelter of the timber, and the coyote was seen trotting quickly to cover, conscious of the coming storm. The black, threatening clouds seemed gradually to descend until they kissed the earth, and already the distant mountains were hidden to their very bases. A hollow murmuring swept through the bottom, but as yet not a branch was stirred

by wind; and the huge cotton-woods, with their leafless limbs, loomed like a line of ghosts through the heavy gloom. * * * The clouds opened and drove right in our faces a storm of freezing sleet, which froze upon us as it fell. * * * * It was impossible to face the hurricane, which now brought with it clouds of driving snow; and perfect darkness soon set in.

"The way the wind roared over the prairie that night—how the snow drove before it, covering me and the poor animals partly—and how I lay there, feeling the very blood freezing in my veins, and my bones, petrifying with the icy blasts which seemed to penetrate them—how for hours I remained with my head on my knees, and the snow pressing it down like a weight of lead, expecting every instant to drop into a sleep from which I knew it was impossible I should ever awake—how every now and then the mules would groan aloud and fall down upon the snow, and then again struggle on their legs—how all night long the piercing howl of wolves was borne upon the wind, which never for an instant abated its violence during the night—I would not attempt to describe."

The habits of the beaver and the life of the trapper in the mountains possess great interest. Of the latter our author says:—

"The trappers of the Rocky Mountains belong to a 'genus' more approximating to the primitive savage than perhaps any other class of civilized man. Their lives being spent in the remote wilderness of the mountains, with no other companion than Nature herself, their habits and character assume a most singular cast of simplicity mingled with ferocity, appearing to take coloring from the scenes and objects which surround them. Knowing no wants save those of nature, their sole care is to procure sufficient food to support life, and the necessary clothing to protect them from the rigorous climate. This, with the assistance of their trusty rifles, they are generally able to effect, but sometimes at the expense of great peril and hardship. When engaged in their avocation, the natural instinct of primitive man is ever alive, for the purpose of guarding against danger and the provision of necessary food."

"Keen observers of nature, they rival the beasts of prey in discovering the haunts and habits of game, and in their skill and cunning in capturing it. Constantly exposed to perils of all kinds, they become callous to any feeling of danger, and destroy human as well as animal life with as little scruple and as freely as they expose their own. Of laws, human or divine, they neither know nor care to know. * * * Strong, active, hardy as bears; daring, expert in the use of their weapons, they are just what uncivilized white man might be supposed to be in a brute state, depending upon his instinct for the support of life."

The writer seems to have been a lover of sport; and wild deer, the elk and antelope, and the Rocky Mountain sheep were frequent on his route. In one of these excursions, descending from the mountain to the prairies on his route, he was surrounded by a mass of flame, of which he gives a terrific description. There is an account of buffalo hunting, which is too long for insertion. Our author says:—

"No animal requires so much killing as a buffalo. Unless shot through the lungs or spine, they invariably escape; and, even when thus mortally wounded, or even struck through the very heart, they will frequently run a considerable distance before falling to the ground, particularly if they see the hunter after the wound is given. If, however, he keeps himself concealed after firing, the animal will remain still, if it does not immediately fall. It is a most painful sight to witness the dying struggles of the huge beast. The buffalo invariably evinces the greatest repugnance to lie down when mortally wounded, apparently conscious that, when

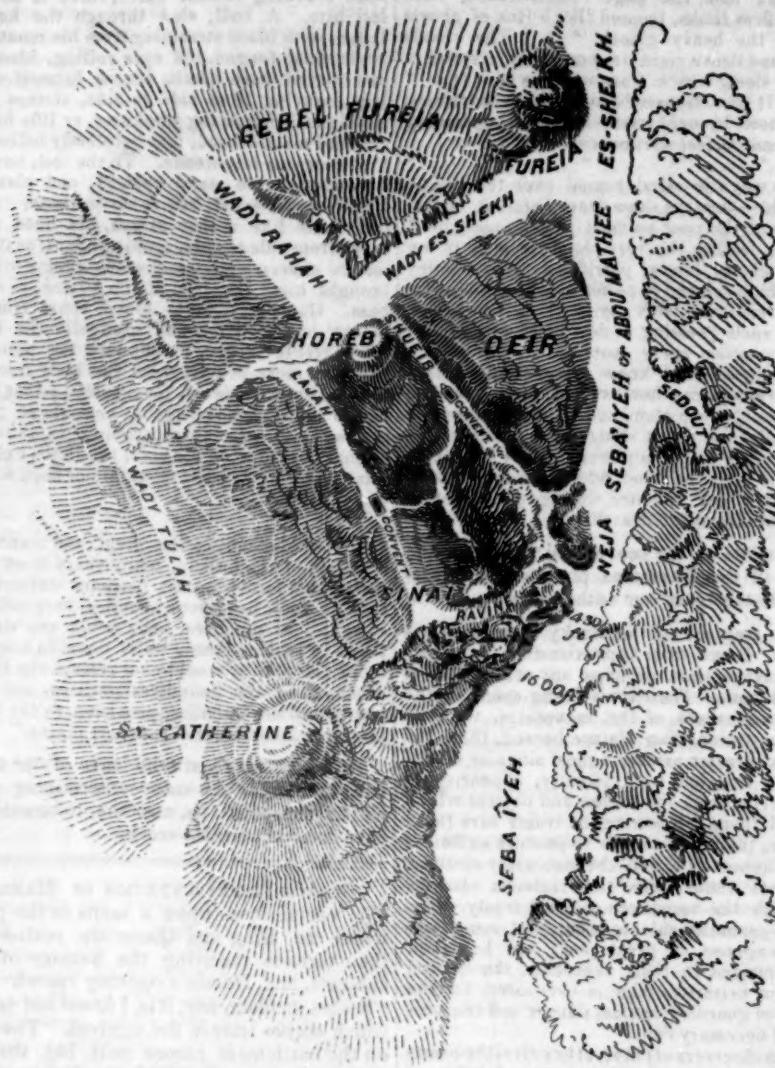
once touching mother earth, there is no hope left him. A bull, shot through the heart or lungs, with blood streaming from his mouth, and protruding tongue, his eyes rolling, bloodshot, and glazed with death, braces himself on his legs, swaying from side to side, stamps impatiently at his growing weakness, or lifts his rugged and matted head, and helplessly bellows out his conscious impotence. To the last, however, he endeavors to stand upright, and plants his limbs further apart, but to no purpose. As the body rolls like a ship at sea, his head slowly turns from side to side, looking about, as it were, for the unseen and treacherous enemy who has brought him, the lord of the plains, to such a pass. Gouts of purple blood spurt from his mouth and nostrils, and gradually the failing limbs refuse longer to support the ponderous carcass; more heavily rolls the body from side to side, until suddenly, for a brief instant, it becomes rigid and still; a convulsive tremor seizes it, and, with a low, sobbing gasp, the huge animal falls over on his side, the limbs extended stark and stiff, and the mountain of flesh without life or motion.

"Notwithstanding the great and wanton destruction of the buffalo, many years must elapse before this lordly animal becomes extinct. In spite of their numerous enemies, they still exist in countless numbers, and, could any steps be taken to protect them, as is done in respect of other game, they would ever remain the life and ornament of the boundless prairies, and afford ample and never-failing provision to the travelers over these otherwise desert plains."

And here we must take leave of our author, with thanks for the many entertaining scenes he has presented us, and the information we have derived from his work.

FRENCH REPRESENTATION OF HAMLET.—The curtain rises upon a scene in the palace, where the *King* and *Queen* are seated upon their thrones receiving the homage of their subjects, and *Hamlet's* opening speech is the "Seems, madam, nay, it is, I know not seems," which occurs later in the original. The scene on the battlement comes next, but the poor *Ghost* (alas poor ghost!) instead of exciting a feeling of awe, and working upon the passions of the audience, is literally ridiculous. He stalks in, or rather swaggers, for that will give a better idea of his gait, with a jolly red face and moustaches of raven black; and though he attempts to put on a sepulchral tone of voice at the start, he soon forgets himself, and launches out into unmistakable cant. The house too is not darkened; indeed, the *Ghost*, contrary to all generally received ideas of the habits of that *genus*, has a particular fancy for the foot-lights. Again, in the last scene, the *Ghost* makes his appearance after *Hamlet* has stabbed *Laertes*, and the *Queen* has swallowed the deadly draught. He advances to *Laertes*, and, after blaming him for his course of conduct, holds his truncheon over him and orders him to die; he repeats the same little performance in the case of the *King* and *Queen* respectively, and is then stalking away up a flight of steps, when *Hamlet* calls to him to know if he has anything to say to him before returning to the ponderous and marble jaws of the tomb, whereupon the *Ghost* turns to him, and bellows—"Thou shalt live"—and the curtain falls.—*Paris Corresp. of London Lit. Gazette.*

THE GRAND ST. BERNARD.—The monks of this convent have been driven from it by the radicals of Switzerland, and with their famous dogs have taken refuge in the territories of Sardinia.



THE POSITION OF MOUNT SINAI EXAMINED.

[COMMUNICATED BY MINER K. KELLOGG,
Washington City.]

HAVING read a letter which appeared in the Literary World of Nov. 20th, from Dr. Ritter to Dr. Robinson, in which it is said, that Laborde, in his "Commentary," "has now for the first time established the plain of Wady Seba'iyeh at the southern base of Sinai;" and that this "furnishes an important point for the elucidation of the giving of the Law," I have been induced to submit to the consideration of the public, some of the notes from a journal which I kept during my travels in that region in the spring of 1844.

Although I have not yet seen the Commentaries of Laborde, and therefore cannot judge of their correctness in regard to this plain, yet I am happy in being able to furnish some testimony as to its existence and extent.

Who can read of the journeyings of the Children of Israel from their bondage in Egypt to the Land of Promise, without desiring to comprehend, in some degree, the localities of the most interesting region upon which they encamped during the forty years of their wanderings? That all the circumstances, even to the most minute, attending these journeyings, were intended as so many spiritual lessons to all mankind, we may learn from many passages of the Holy Word; anything, therefore, calculated to elucidate any of the localities

through which they passed, and give them reality in the mind, is deserving of consideration. St. Paul says, 1st Cor. chap. x. v. 11, "Now all these things happened unto us for examples; and they were written for our admonition, upon whom the ends of the world are come." It is worthy of remark, that whilst almost every inch of ground about Jerusalem has been described again and again, the region about Mount Sinai is comparatively unknown to the present generation. These considerations will be an excuse for the remarks which I am about to offer, in the hope of making some addition to the knowledge we possess upon so important a subject.

Within the last few years, a question has arisen as to the existence of a plain in front of Mount Sinai, capable of containing the multitude of Israelites who were assembled to receive the Commandments. Dr. Robinson is the first, I believe, who has attempted to prove that no such plain exists. In his "Researches," he finds a plain at the N.E. extremity of the mountain, called *Er-Rahah*, which he says, was "the plain where the congregation of Israel were assembled, and that the mountain impeding over it, the present Horeb, was the scene of the awful phenomena in which the law was proclaimed." He says, he was "satisfied, after much inquiry, that in no other quarter of the peninsula, and certainly not around any of the higher peaks, is there a spot corresponding in any degree so fully as

this to the historical account, and to the circumstances of the case."

Starting upon the hypothesis that there is no other plain than the one he describes, he has been obliged to give the sacred name of Sinai to one of the peaks which overlook this plain, in order that the Israelites might witness the awful ceremonies attending the promulgation of the Law, which took place upon the Holy Mountain. If this hypothesis is founded in truth, then tradition is at fault which has given to another part of this region, the name of Sinai, and a capacious plain beneath it; and we must throw aside all our faith in such tradition, and commence investigations which shall elicit the whole truth upon the subject.

I shall endeavor to prove in the following paper, that tradition has the strongest claims upon our faith, and that there is no sufficient reason for disputing its correctness in this particular case. As many late travellers have been led into error respecting the topography of this district, by adopting, without investigation, the conclusions of Dr. Robinson, I feel it to be a duty to lay before you, such facts as may be of service to those who shall hereafter journey into the wilderness of Sinai.

On the 6th day of March, 1844, my two companions set out from the Convent at Mount Sinai, for the purpose of ascending the Mountain of St. Catherine. I declined going with them, partly through indisposition, and partly because I thought I could spend the day more usefully and agreeably in making some sketches in the neighborhood of the convent. After my friends' departure with the guides, I took a little Arab boy with me to carry my sketch-book and water-bottle, and walked up Wady Shu'eib, until I came to the little mountain of the Cross (*Neja*), which almost shuts up the passage into Wady Seba'iyeh, and where I had, for the first time, a view of the southern face of Mount Sinai. Here opened an extended picture of the mountains lying to the south of the Sinaite range, for I was now some three hundred feet above the adjacent valleys. After much difficulty I succeeded in climbing over immense masses of granite, to the side of the Mountain of the Cross, which I ascended about 500 feet on its south-western face, in order to obtain a good view of the peak of Sinai, which I was anxious to sketch. Here, close at my right, arose, almost perpendicularly, the Holy Mountain; its shattered pyramidal peak towering above me some 1400 feet, of a brownish tint, presenting vertical strata of granite, which threw off the glittering rays of the morning sun. Clinging around its base was a range of sharp, upheaving crags from one to two hundred feet in height, which formed an almost impassable barrier to the mountain itself from the valley adjoining. These crags were separated from the mountain by a deep and narrow gorge, yet they must be considered as forming the projecting base of Sinai.

Directly in front of me was a level valley stretching onward to the south for two or three miles, and enclosed on the east, west, and south, by low mountains of various altitudes, all much less, however, than that of Sinai. This valley passed behind the Mountain of the Cross to my left, and out of view, so that I could not calculate its northern extent from where I stood. The whole scene was one of inexpressible grandeur and solemnity, and I seated myself to transfer some of its remarkable features to the pages of my portfolio.

I remained at work until nearly sunset, when I discovered people coming towards me through the dark ravine between the mountain of Sinai and the craggy spurs which shoot up

around its base. I feared they might prove to be unfriendly Arabs, but as they came nearer, I discovered them to be my companions and their guides, who were returning from Mount St. Catherine. As the shades of evening were approaching, I shut up my portfolio, and, descending the hill-side, I joined my friends, and we returned together to the Convent. After dinner they desired to see what I had done during the day, and my sketch-book was opened to them. They remarked, on seeing the drawing I had made, that as there was no plain on the southern border of the mountain, I might as well have left out the one seen in the drawing. After my assurance that I had copied what was before me, they laughed, and remarked that none but a painter's imagination could have seen the plain in question, for they had passed entirely around the mountain that day, and could assert *positively* that there was no such plain. Here was a difference of opinion certainly, and one that I did not relish much, as it might at some future time be the means of creating a doubt as to the faithfulness of my Eastern drawings. I begged them, therefore, to accompany me the next day to that side of the mountain, and be convinced of what I told them. They remarked that all authority was against me, and time was too precious to go over the same ground twice. The evening was spent in reading upon the subjects which had occupied our time during the day. Among other works were the "Biblical Researches" of the learned Dr. Robinson, which had now become almost the only handbook of the East, and deservedly so, on account of the extensive information imparted upon the topography of the regions treated of; the vast amount of historical truths brought together in an instructive order; and the knowledge, now first imparted, concerning the different nomadic tribes inhabiting the Peninsula of Sinai. On turning to page 176, vol. first of the "Biblical Researches," I was surprised at finding the following remark: "Even to the present day, it is a current opinion among scholars, that no open space exists among these mountains." But I became astonished on turning to page 153 of the same volume, in reading the following: "In the present case there is not the slightest reason for supposing that Moses had anything to do with the summit which bears his name. It is three miles distant from the plain (*Er Rahah*) where the Israelites must have stood, and hidden from it by the intervening peaks of Modern Horeb. No part of the plain is visible from the summit; nor are the bottoms of the adjacent valleys; nor is any spot to be seen around where the people could have assembled. The only point in which it is not immediately surrounded by high mountains, is towards the southeast, where it sinks down precipitously to a tract of naked gravelly hills. Here just at its foot is the head of a small valley, Wady Es-Seba'iyeh, running towards the northeast beyond the Mountain of the Cross into Wady Es-Sheikh, and of another not larger, called El-Warah, running S.E. to the Wady Nûb of the Gulf of Akaba."

The next morning, March 7th, I prevailed on one of my companions (Mr. A. B. Ackworth of London) to accompany me to the plain in front of *Gebel Musa* (Mt. Sinai), and the following extract from my journal will give the result of our investigations:—

"7th March.—Spent in Wady Es-Seba'iyeh, or the plain before Mt. Sinai. Ascended Wady Shueib from the convent to the Mountain of the Cross (*Gebel Neja*), and passed the high neck which joins it to *Gebel Deir*; descending,

with great difficulty, a very precipitous gorge into Wady Es-Seba'iyeh, we took our course along the base of *Gebel Deir*, until we came to a point whence the Peak of Sinai was no longer visible, because of the intervening point of *Gebel Deir*; then striking across Seba'iyeh to the right, keeping Sinai in view, we stopped to contemplate the scene. Here the plain is very wide, and forms one with Wady Sedout which enters it from the S. E. at a very acute angle, and in the whole of which Sinai is plainly seen. These two wadys make a width of at least the third of a mile. The hills rising from the E. and S. of Seba'iyeh, in front of Sinai, are of gentle ascent, upon which flocks might feed, and the people stand in full view of Sinai. For many miles, perhaps six or more, on the eastern border of this plain, are seen many small plains high up among the hills, from all of which Sinai is plainly visible. Near where we stood a high rocky platform of granite arose from the plain, upon which I seated myself, and took a sketch of the valley to its junction with Wady Es-Sheikh on the north, where stands *Gebel Fureia*, a very conspicuous and singular mountain. At this point Wady Sheikh turns from its eastern course, after leaving Wady Rahab, and runs north around *Gebel Fureia*, where it receives Seba'iyeh from the south, and with it forms one level and unbroken plain for about twelve miles to the north of the place where I was seated. Turning back now to the south, we traversed the plain towards the base of Sinai. The wady grew gently narrower as we approached *Neja*, whose base projected far into the plain, and whose head shuts off the view of Sinai for a distance of about one half the width of the plain at its base. As we passed its foot Sinai again appeared, and we measured the plain near the pathway which leads up towards Sinai on the southern border of *Neja*, and which appears to be the only entrance to the Holy Mountain. The measured width here was 430 feet. Passing on 345 paces we arrived at the narrowest part of the plain, some few yards narrower than where we had measured it. This may be considered as an entrance-door to the plain which lies directly in front of Sinai, which now spreads out level, clean, and broad, going on to the south with varied widths for about three miles, on gently ascending ground, where it passes between two sloping hills and enters another wady which descends beyond, from which it is most probable Sinai may yet be clearly seen.

"On the east this plain of Seba'iyeh is bounded by mountains having long, sloping bases, and covered with wild thyme and other herbs, affording good tenting ground immediately fronting Sinai, which forms, as it were, a grand pyramidal pulpit to the magnificent amphitheatre below. The width of the plain immediately in front of Sinai is about 1600 feet, but further south the width is much increased, so that on an average the plain may be considered as being nearly one-third of a mile wide, and its length, in view of Mt. Sinai, between five and six miles. The good tenting ground on the mountain sides, mentioned above, would give much more space for the multitude on the great occasion for which they were assembled. This estimate does not include that part of the plain to the north, and Wady Es-Sheikh, from which the peak of Sinai is not visible, for this space would contain three or four times the number of people which Seba'iyeh would hold.

"From Wady Es-Seba'iyeh we crossed over the granite spurs, in order to pass around the southern border of Sinai into Wady Lejah.

These spurs are of sufficient size to have separate names among the Arabs. Around them were generally deep and rugged gorges, and ravines, or water courses, whose sides were formed of ledges of granite, nearly perpendicular, of a pink color, and fine texture. There are no gravel hills as mentioned by Dr. Robinson, but a series of low granite hills, much broken up, and of different colors, principally of a greenish-grey and brown. The plain is covered with a fine *debris* of granite.

"Whilst crossing over these low hills, my friend pointed out the path between them and Sinai, in the ravine, through which he had passed yesterday on his return from St. Catherine, and it was seen that no plain would be visible from any part of it, owing to the height of the spurs which separated the ravine from Seba'iyeh, and we concluded that most travellers had been led into false views concerning this part of the mountain, from having taken the same path, and hence it was that no account had been given respecting the plain of Seba'iyeh. This ravine, around Sinai, becomes a deep and impassable gorge, with perpendicular walls, as it enters Wady Lejah, passing through the high neck connecting Sinai with the mountain on the south. Descending into Lejâ, under the rocky precipice of Sinai, we found the wady narrow, and choked up with huge blocks of granite, which had tumbled from the sides of the adjacent mountains. We could now see the olive grove of the deserted convent of *El Arbain*, situated in the bottom of the narrow valley. Passing through this garden, we found a fine running stream of crystal water, of which we partook freely, for our thirst was great. The garden was walled, and well irrigated by many small canals, but nothing seemed to flourish but the olive. Continuing down the valley amidst loose rocks of granite, upon some of which were inscriptions in the Sinaite, Greek, and Arabic characters, and enjoying the wildness of the scene, and the gloomy grandeur of the lofty mountains of naked rocks which almost overhung our path, we saw Horeb on our right, and soon entered upon the plain before it, called *Wady Rahah*. After taking a view of Horeb, as the sun was setting, we made our way to the convent, to pass the night within its hospitable walls. Thus was completed a walk around the whole mountain of Sinai."

I have drawn out a kind of map from my notes, by which you will be better able to comprehend the foregoing extract. Although inaccurate, it may answer our purpose.

The results of these investigations, together with the information afforded by Burckhardt and other travellers, have served to convince my own mind that this district is every way adapted to the circumstances attending the encampment of the Israelites, during the promulgation of the law upon Mount Sinai. Though other mountains in this vicinity may answer as well as that of *Gebel Musa* for this great purpose, still I cannot see any good reason for taking from this mountain that Holy character with which tradition has invested it for the last fifteen centuries.

Here let me add a few speculations, illustrating the path through which my mind has arrived at these convictions. I will be as brief as possible.

Gebel Musa is one of the highest and most conspicuous peaks in the whole granite range, and probably the only one surrounded by such large and open plains as Seba'iyeh, Es-Sheikh, and *Er-Rahah*. It is supplied with excellent water; and its vicinity yields pasture for

camels, sheep, &c.; and in ancient times the neighboring valleys, towards the Gulf of Akabah, were very fertile, abounding in date, nebek, and tamarisk trees. Burckhardt describes Wady Kyd, which is two days' travel from the convent, as having a "small rivulet, two feet across, and six inches deep," and as being "one of the most noted date valleys of the Sinai Arabs." Indeed, he says that nearly all the valleys to the south and east through which he passed, were fertile, and watered, until he came to a "broad valley, or rather plain, called *Haszefet el Ras*," about four hours' travel from Sinai, towards Shurm, on the Gulf of Akabah, from which he entered Wady Seba'iyeh, at its southeastern extremity. Now if we conjecture the Israelites to have entered the wilderness of Sinai from the south, that is to say, that they came from the neighborhood of Tur, from their last encampment by the Red Sea, and passed through Wady Hibran, or some other Wady, to the south of Sinai, until they came into Wady Seba'iyeh, we shall find them passing through a fertile country in which there was both pasture and water, until they came within one day's march of Sinai, to Rephidim, where, for the first time, they complain that there was no water to drink. May not the broad valley of *Haszefet el Ras*, which we have seen is only four hours' travel from Sinai, be the valley of Rephidim? Burckhardt does not speak of finding any water there. The two stations of the Israelites, between the Red Sea and Rephidim (*Dophkah* and *Alush*), have not as yet been identified. May they not lie between the great plain around Tur, and *Haszefet el Ras*? But I will not dwell upon this point.

We read in Exodus xix. 2, "they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel encamped before the mount." Wady Es-Seba'iyeh is before the mount, and would contain the people, whilst the neighboring hill sides and valleys would supply pasture for their oxen, sheep, goats, &c. "Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount." v. 17. If Wady Rahah can be considered as the *nether part* of the mount, the people could have been taken there from the camp through Wady Sheikh.

The Lord said unto Moses, "thou shalt set bounds unto the people around about," "whoever toucheth the mount shall be surely put to death." It has been shown above that the bounds around the mount are quite natural and almost impassable. I allude to the ravine.

"And the children of Israel stripped themselves of their ornaments by the mount Horeb," xxxiii., 6. This could have been done in Wady Rahah under the brow of Horeb.

Moses pitched the tabernacle without the camp, afar off from it. When Moses went out unto the tabernacle, all the people rose up and stood every man at his tent door and looked after Moses, until he was gone into the tabernacle." v. 7. "All the people saw the cloudy pillar stand at the tabernacle door; and all the people rose up, and worshipped, every man in his tent door." v. 10. The tabernacle could have been thus conspicuously placed, afar off from the camp, in that part of Wady Es-Seba'iyeh, where it enters Es-Sheikh, called *Wady Abou Mathee*, and here it would have the advantage of leading the way before the people into the wilderness, along Wady Es-Sheikh towards the mountains of El Tih, on the north, the boundary of that "great and ter-

rible desert," where they wandered for a period of nearly forty years.

The Lord said to Moses, "neither let the flocks nor herds feed before that mount," Ex. xxxv., v. 3. From this we learn that there was pasture before the mount, which would agree perfectly with the condition of the hill-sides bordering the plain of Es-Seba'iyeh in front of Mount Sinai.

I have supposed the Israelites to have entered this wilderness from the south, because this great Wady of Seba'iyeh, which forms one with Es-Sheikh, was the only practicable route for the caravans which transported the riches of Arabia across the peninsula to Gaza, Sidon, and Tyre; and we may believe that Moses, knowing, as he did, the nature of the country, would carry his people through it in the most commodious manner possible, and hence would take the usual route from near Tur on the Red Sea through the central granite region, of which Wadys Seba'iyeh and Es-Sheikh form the principal central thoroughfare, until they arrived at the great chain of El Tih, through which they passed towards the Promised Land.

Upon Dr. Robinson's theory, they must have entered the plain Er-Rahah through Wady Es-Sheikh, coming from the north. If they did, then they must have turned back again, retracing their steps, after receiving the commandments, and passed northwards through Wady Es-Sheikh towards the desert of their wanderings. I can see no good reason for such a loss of time and labor, when there was a straight and open path for them to continue their march in a direct line towards the country which they were afterwards to inhabit.

Time will not permit me to pursue this subject further at present. I hope, however, that enough has been said to prove that Tradition still has abundant claims upon our belief, and that we may feel assured of the adaptedness of the localities which she has handed down to us, to all the wants and circumstances attending the sojourn of the Israelites before the mountain of the Lord.

THE LITERATURE OF THE LOCAL HISTORY OF NEW YORK.

"The literature of *local romance*" would doubtless have been a far more attractive title to some of our readers; with "Rip Van Winkle," "Sleepy Hollow," and a dozen of Cooper's best novels to lead off for the localities of New York. If the article look heavy, however, the wiser part will only lay it aside as a valuable repertory for future reference. It was prepared for the Literary World by an accomplished German bibliographer now a citizen of this State, and it should be sedulously preserved in all the Literary institutions within her borders; to be improved from time to time by such manuscript emendations as may present themselves. The result of such care would be the accumulation and diffusion of bibliographical knowledge which will vastly facilitate the foundation of historical libraries.

In the deeper studies of the varied sciences (says our valued contributor elsewhere*) bibliography, the knowledge of their respective literature, becomes more and more indispensable. 'Nosse bonos libros magna pars est eruditio,' was the symbol of one of the Fathers of our modern literary history; 'livres nouveaux, livres vieux,' is the motto of a well known French bibliophile; and *Goethe*, with his usual happy tact, makes Mephistopheles, in his *Faust*, ask the question:

*Bibliographical Essay by Hermann E. Ludewig.—New York, 1846.

'Wer kann was Dummes, wer was Kluges denken,
Das nicht die Vorwelt schon gedacht!'

"That is: who can bring forth any wise or silly thought that past ages had not had before him?

"It is therefore not only desirable, but necessary, to be capable of judging the future literary productions by the already existing ones; and in consequence of the rapid increase of these productions, true bibliographical knowledge is not only the safest insurance against literary depredations and mystifications, and the surest test of originality, but also an actual savings bank for time and money in literary pursuits. Historical sciences especially, being founded on former records only, and depending principally upon a thorough and critical use and knowledge of existing sources, stand more in need than others of the aid of bibliography, as the topographical statistics of literature.

"The few bibliographical works existing concerning America are almost exclusively devoted to historical literature, in which of course foreigners had always a very great share; but even those are generally devoted to the historical literature of the whole American Continent, or if, like the works of Mr. O. Rich, they pay particular attention to the history and description of the United States, yet they are too incomplete as to the single States of the Union. Still there is no lack of local histories, especially in New England, whose sons may justly be called a 'documentary people' (see the able article in the North American Review, vol. xl., pp. 475—599). There is hardly a town of some extent in New England, the historical events of which have not been recorded in some work, particularly written for that purpose, or in centennial sermons, lectures, or notices garnered up in the collections of their historical societies.

"Little is known abroad," says Mr. Ludwig, "of this part of American Literature, and often," he truly adds, "not much more is known of it at home." In this State especially such a repository of our local history and geography has been especially needed, in order to carry out wisely some of her principal provisions for the dissemination of knowledge. In the more general essay already referred to, the author speaks of the results of his bibliographical studies in America, as the fruits of a zeal for literary research, "heightened by gratitude, which every German must feel for the asylum thousands of his compatriots have found here against oppression." Since this was written, the interest awakened by a protracted visit to the United States has, if we mistake not, been converted into the tie of citizenship; and a laborious task, whose difficulties he has so zealously met in the following catalogue, is truly an invaluable service to the literature of the State in which he has taken up his residence.

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1. Lewis C. Beck, *An Account of the Salt Springs at Salina in Onondaga County, N.Y., with Chemical Examinations.* New York: 1826, 8vo.

SOUTHOLD.

1. R. Lambert, *History and Description of Southold, Long Island,* pp. 180—185, of Lambert's Hist. of New Haven. New Haven: 1833, 12mo.

SOUTHAMPTON.

1. *Long Island History, Southampton, in the Literary World.* New York: Osgood & Co., 1847, 4to, No. 35, pp. 203, 204, vol. ii.

FORT STANWIX.

1. Henry R. Schoolcraft, *Historical Considerations on the Siege and Defence of Fort Stanwix in 1777.* New York: press of the Hist. Soc., 1846, 8vo, pp. 29; also in New Hist. Proc. iii, pp. 132—153.

TRENTON FALLS.

1. John Sherman, *A Description of Trenton Falls, Oneida Co., N.Y.* Utica: 1827, 18mo.

TROY.

1. D. Buell, *Troy for Fifty Years, an Address delivered before the Young Men's Association of Troy.* Troy: 1841, 8vo.

WALLABOUT BAY.

1. *Historical Account of the Interment of the Remains of the American Martyrs at the Wallabout, who perished on board the Jersey Prison Ship, during the Revolutionary War.* New York: 1808, 12mo.

WEST POINT.

1. *A Guide to West Point and the Vicinity, containing Descriptive, Historical and Statistical Sketches of the United States Military Academy.* New York: Colton, 1844, 18mo, plan, pp. 112.

2. Roswell Park, *A Sketch of the History and Topography of West Point, and the United States Military Academy.* Philadelphia: Perkins, 1840, 18mo, pp. 140.

WALKILL.

1. Sam. W. Eager, *Town of Walkill.* See Orange Co., No. 2, pp. 345—360.

WARWICK.

1. Sam. W. Eager, *Town of Warwick.* See Orange Co., No. 2, pp. 421—442.

WAWASINK.

1. *The Indians, or, Narrative of Massacres and Depredations on the Frontier in Wawasink and its vicinity, during the American Revolution, with an Appendix containing brief Notices of Natural Curiosities and Objects of Interest in Wawasink, by a descendant of the Huguenots.* Rondout, N.Y.: Bradbury & Wells, 1846, 12mo, pp. 79.

WHITESTOWN.

1. F. S. Goldi, *Description of Whitestown, Oneida Co., in the Northern Light, vol. ii.* Albany: 1842. Pp. 109, seq.

WILLIAMSBURG.

- See Brooklyn, No. 1, pp. 24—26. See New York City, No. 27.

TICONDEROGA.

1. (Rev. Dr. Charles Chauncy), *Second Letter to a Friend, giving a more particular Narrative of the Defeat of the French Army at Lake St. George, by the New England troops, than has yet been published . . . By T. W.* Boston: 1755, 4to. The first Letter concerning the Ohio defeat was published: Boston: 1755, 4to, pp. 15.

2. General John Winslow's Letter to the Earl of Halifax, relative to his Conduct and that of the troops under his command, on the Ticonderoga Expedition, dated Boston, December 30, 1756.—Mass. Hist. Coll. vi, pp. 34—39.

- BOILING SPRINGS.**—At Broseley, in Shropshire, in the month of June, 1711, a boiling spring was discovered under a small hill about 200 yards from the river Severn. It was announced by a tremendous noise in the middle of the night, and which was described by those who heard it as sounding as if there were a thunder storm under ground. Some persons who lived in the neighborhood had the curiosity to go to the spot from which the noise proceeded, when they found an extraordinary commotion and shaking of the earth, with a little bubbling up of water through the grass. One of the party had the courage to take a spade, and to force it into the ground, when the water immediately flew up to a great height, and was set on fire by a candle which was held by one of the work people. It was found, however, on further examination, that the water was perfectly cool, and that though it burnt fiercely when set on fire it soon went out.—*English paper.*

Poetry.**YOUTH AND AGE.**

YOUTH is drest in smiles and glee,
Rosy cheeks and beaming eyes,
From whose orbs the tear-drops flee
Quick as clouds from southern skies.
Blithesome, careless of the morrow,—
Happy in its present joy,—
Cares disturb not,—even sorrow
Youth's delights can scarce alloy.
Brightly laughing,—blithely dancing,—
As the brooks in spring-time gay,
Where, like young eyes ever glancing,
Sparkle round the gems of spray.

Age is cheerless, cold, and sad ;
Pale its cheek and dim its eye,
Age no pleasure maketh glad ;—
Even its tears, alas, are dry.
Trusting not the mist-veiled morrow
Joys unclouded gleams to bring—
Nor, like childhood, doth it borrow
Summer's pledge from flowers of spring,
Age is like the silent river
Rolling sullenly along ;—
Flowing onward, onward, ever,—
Down the vales of life among.

Childhood hath a cloudless sky ;
Manhood darkened hours must know ;—
Youth hath joys which light the age ;
Age hath cares which quench its glow.
Youth from distant scenes will borrow
Rays to gild the present hour ;—
Age, when looking on the morrow,
Sees but wintry storms before.
Streams into the river fall ;—
Rivers join the ocean's wave ;—
Youth to manhood comes,—and all
Flow at last unto the grave.

Who is young—let him remember
Time his early bloom will fade,—
As the winds of sere September
Give the leaves a deeper shade.
Who is young—let him remember
Joy will not for ever glow ;—
When comes round life's chill December
Pleasure's fount must cease to flow.
Who is young—let him remember
Time is ever onward bound ;—
When expires life's dark December
Well if he be waiting found.

Montreal, Nov. 12, 1847.

S.

The Fine Arts.**OBITUARY.**

THOMAS COLE.—It is with the deepest pain we record the death of this eminent artist, at his residence at Catskill, on Saturday morning last. The immediate cause of his death is at present unknown to us, though we had been aware he had been slightly unwell for a week or two prior to his decease. To those who knew him in his private relations his loss will be irreparable, for he was a true Christian gentleman, and possessed fewer faults and more virtues than fall to the lot of most men. Of these we forbear at present to speak, lest the magnitude of the loss, so recent in our minds, should swell eulogy into extravagance. The world of American Art may be said to have lost its foremost man. The influence which he exerted upon it was powerful as it was beneficial; the originality of his conceptions, and the truthfulness of his delineations, made him at once the founder of a national landscape school, and the best interpreter of the teachings of American nature. The public have lost an inestimable source of beauty and enjoyment, for his career was ever onward, and great as have been his works, there were greater yet behind. It is impossible to

say to what an elevation ten years more would not have raised him; but he has been snatched away while yet a young man, at the very turning point of his career, just as his national fame promised to expand into a world-renown. His place will long, we fear, remain unfilled amongst us. We look about in vain for the poet who shall present us with other epics like *THE VOYAGE OF LIFE* and *THE COURSE OF EMPIRE*, or who shall complete the great Christian poem, *THE CROSS AND THE WORLD*, the fourth picture of which stands now unfinished on his easel.

The life of Mr. Cole, we hope, will find a fit biographer. It was full of earnest teachings to the artist, and the many manuscripts he has left will be to him invaluable, and interesting to all. We trust they will be given to the world. Some considerations on his works and genius we hope ourselves to present in a future number of this Journal.

DAVIS'S REVELATIONS ABROAD.—The Revelations of "Andrew Jackson Davis, the Poughkeepsie Seer," are noticed at great length in the London *Athenaeum*, which says :—

"Our excellent American contemporary, the New York *Literary World*, has given its opinion on the origin of this 'delirious concoction,'—to use its phrase. Our contemporary, believing in some of the (to us) questionable phenomena of mesmerism, refers the power of A. J. Davis to the 'sympathetic influence of one brain upon another in certain conditions of the system of operator and patient.' This is a high question. Nobody ought to say that such sympathy is impossible,—but it must be established before it can be used. To us it is not established:—to our New York contemporary it is. We should say, either establish it, and solve Andrew Davis by means of it—or establish Andrew Davis, and build the doctrine of sympathy upon him. That there has been some sort of sympathetic influence upon the mind of the revealer we do not doubt. But whether it be magnetic,—or whether the said Davis when in the mesmeric state produced curious combinations out of his reading and the lectures which he had heard, or had heard spoken of, which combinations were afterwards dressed up by the Scribe,—we cannot tell.

"There is a great want of unity about the pretended revelations. Sometimes there is ratioincination, sometimes bombast—now truth, now falsehood—occasionally some known speculation, expressed in all the strength of its author's mind—and then some puerile snatches from popular expositions of other theories. It would take much stronger evidence than we have before us to persuade us that the whole is not made up from various sources.

"Time will roll on,—and the Revelations of Andrew Jackson Davis will be put on their proper shelf in that curious museum which men call human nature. One man, we foresee, will be treated with injustice—we mean Emmanuel Swedenborg. Davis and he will be classed together. Against this we protest. We have read enough of Swedenborg to justify us to ourselves in declaring that we would rather believe his supernatural communications upon his own bare word than Davis's upon any possibly attainable amount of evidence.

"Our American contemporary, already quoted, gives his opinion that works of this kind will sell better in America for some time to come than the best novels founded on the supernatural. 'For,' he says,—and we note

the remark with interest,—'the general undervaluing of imagination which is a part of American education necessarily ends in the growth of a fanciful and diseased rationalism.' He proceeds to observe that no intelligent youth who had enjoyed a fair share of legitimate novel reading at a time when the mind craves such aliment, would in his maturer years attach half the weight to such a publication as this that he once did to the *Arabian Nights*. If there be truth in this remark, we should prescribe throughout the Union an alternative course of 'Jack the Giant Killer' and a critical comparison of 'Tom Thumb.' As to more serious matters, we should advise our transatlantic friends not to abandon the *excellent soft bark* until at least they can find a better substitute for it than Davis's preparation of quinine."

THE MUSIC OF THE PIFFERARI.

[We cut the following from the Roman *Advertiser*. Coming from this source anything on such a subject deserves attention. The remarks upon progress in the Fine Arts strike us as being happily conceived.]

"All our readers actually in Rome must have had their attention occasionally arrested by the wild strains with which the picturesque musicians of the Abruzzi greet the little Shrines so abundantly decorating the streets of this City. In its way, this music may be considered as peculiarly worthy of notice, since it probably exemplifies the highest pitch to which the barbarous in acoustics can be carried by the faculties of man. Having had during the last month, by a happy accident of situation, the opportunity of listening to its curious harmony between the hours of five and seven every morning, the conjecture often forced itself upon us whether it might be possible to express, in any civilized form, the musical ideas peculiar to the Pifferari. Our decision in this case had already inclined to the negative, when we were fortunate enough to discover that the Chevalier Landsberg had made us, and society at large, his debtors by solving the problem in the contrary sense. The happy idea of changing the Time from Common to Triple in alternate bars, has enabled the Chevalier to subject the lawless effusions of the Abruzzi *Cornumusa** to the restraints of scientific notation, thus granting—to all who may desire it—the faculty of renewing their melodious recollections of the Pifferari by a simple application at No. 133 *Corsa*.

"We cannot quit this interesting subject without indulging in a few philosophical remarks—of which it seems eminently suggestive. Nothing in this world, it is well known, stands still:—progression is the universal law of nature, of man, and of man's works. But progression is of two kinds—forward and backwards; and where one does not exist the other necessarily must. We have striking exemplification of this truth in the modern history of the fine arts. Reaching the terminus of their progression forwards in Michael Angelo, they have ever since been steadily making their way in the contrary direction. But of late years a most note-worthy phenomenon has presented itself.—It is the prerogative of genius to understand the blind tendencies of its epoch, and to hasten, conscious-

* "The most erudit Philologists have agreed in deriving the above word from *Cornix* (*qz sinistra*) and *mugio*—a derivation indeed incontrovertibly supported by the peculiar character of the Arcadian instrument in question, which blends, with simple fidelity, the scream of a crow and the bay of a *as as*."

ly, their development. Such has been the case here—some of the gifted, penetrating at a glance the movement of the day, and scorning to follow where Nature herself had chosen them to lead, have boldly placed themselves at the head of this movement, and imparted to it the moral dignity of self-consciousness. Hence the Nineteenth Century gives us the remarkable spectacle of Art consciously progressing backwards, and itself proclaiming the law of its motion. A proud characteristic, this, of the present analytic phase of human development! But there is one side of the varied evolution (or rather, here, involution) of the Beautiful, which has not yet attained the same point in its progress:—that side is, Music. We confess that we see this with regret:—we see with regret a science dignified by the special patronage of Apollo, and on which the grey eye of Minerva herself looked complacently, thus thrown behind its haughty sisters. Knowing therefore the potency of 'a word—to the wise,' we take the liberty of suggesting here the possibility, not only of retrieving the position of Euterpe, but of placing her in the very Van (represented of course in the present instance by the Rear) of the Pierian march. To do this it would be necessary to pass by the Verdis and Mercadantes, who, although deeply implicated in the movement backwards, are still unconscious of their own direction, and boldly to proclaim the same principle of progress which animates the modern mediæval school of architecture and painting. But we would not have the future reformer rest satisfied with the Middle of the middle ages—let him stride at once to the extreme—let him, another Ulysses, close his ears even to the Syren seductions of the Gregorian Chant itself, and dash boldly on to the ultima Thule, of pure Barbarism—in short, to the Music of the Pifferari itself."

Recent Publications.

Bibliotheca Sacra and Theological Review.
February, 1848.

In accordance with our design expressed when speaking of the last number, we continue our notices of this admirable publication, the present number of which does not contain an article that we could wish omitted.

Art. I.—*Tour from Beirut to Aleppo in 1845*
By Rev. W. M. Thomson. To be continued.

Art. II.—*The Study of Greek and Roman Literature with reference to the Present Times.*
By Dr. Chas. Siedhof. An article of great ability, and evincing much care and reflection on the part of the learned writer. A great deal has already been written, both well and ill, on the question as to what place, if any, should be assigned to classical studies in a course of education at the present day; and still the contest is far from coming to a close. After a rapid sketch of the fate of classical studies in Europe since the revival of learning, Dr. Siedhof states, with a fulness and fairness by no means too common among controversial writers, the arguments of those who would now cast these studies aside as having outlived their utility. He next endeavors to show, and we think successfully, that their objections spring partly from an imperfect view of the true ends of education, and partly from the injudicious course of many zealous advocates of classical learning, who have done essential mischief to the very cause they were most anxious to promote, by not conceding their rightful share of importance to those other elements of mental culture which modern literature and science have superadded to the scanty curriculum of the middle ages. The Dr.'s views are those of the moderate party, which there is little doubt will ultimately prevail, viz.

that it is as arrant quackery to prescribe one and the same course of education for all classes and intellects, as to undertake the cure of all diseases with one patent medicine. The man intended for a literary or scientific profession should be able to penetrate into the recesses of the past, and to trace back to their ultimate sources the doctrines he is to teach and practise; whereas the practical man, whose mental life is confined to the present and the future immediately resting upon it, has enough to do to make himself master of results. To the former, therefore, the ancient languages are essential; to the latter they are not. The paper, as we have said, is written with great ability; but its author has still a long and arduous apprenticeship before him, if he aims, as he should do, to acquire a perspicuous, idiomatic English style.

Art. III.—*Studies in Hebrew Poetry*, translated and condensed by one of the editors from the German of J. G. Sommer. The topics are, 1st, The Age of the Alphabetic Poems; 2d, Rhyme in popular Hebrew Poetry; 3d, Explanations of the word *Selah*. The author maintains that the acrostic form of writing is not a necessary sign of lateness of date or inferiority of poetic power; that intentional rhyme is found not only in the early scraps of popular poetry quoted in Gen. 4, 23, 24, 5, 29. Judg. 14, 18, 16, 23, &c., but also in many passages of the Proverbs, Isaiah, and Job; and lastly that the word *Selah* does not mean *pause*, *rest*, as explained by Gesenius, but is designed to mark a powerful crescendo or swell.

Art. IV.—*Notes on Biblical Geography.* By Dr. E. Robinson. This article, like that with which the Number commences, forms one of a valuable series of papers on the Topography and Antiquities of Palestine and adjacent regions, which have enriched the pages of the *Bibliotheca Sacra* since its commencement. They are derived from observations made on the spot by intelligent American missionaries residing in the country, whose zeal in these investigations has been quickened and directed by the learned author of the Biblical Researches.

Art. V.—*Analysis of the Argument in the Epistle to the Galatians.* By Prof. H. B. Hackett.

Art. VI.—*Recent Works in Metaphysical Science.* The works which Prof. Porter here reviews are Morell's History of the Speculative Philosophy of the XIXth Century, Sir W. Hammond's edition of the works of Thos. Reid, and a Dictionary of the Philosophical Sciences, by an association of French philosophers of the school of Cousin. As a specimen of the tone and manner of this able paper, we quote the following passage from the closing remarks on the second of the works above mentioned. "No writer in the English language, as we think, more richly deserves, and will more amply repay a thorough study, than Dr. Reid, by himself. Certainly Dr. Reid, as edited by Sir William Hamilton, is eminently worthy of the most faithful attention. The appearance of this work at this time is particularly auspicious. The dazzling influence which attended the first introduction of the French and German philosophers to our American scholars, has given way to a more sober desire, thoroughly and critically to scan their merits. The imposing effect, from novel phraseology and high-sounding nomenclature and lofty assumption, has been gradually losing its charms. The minds of the studious seem to be in a collapsed condition consequent to the excitement which attended the giving up an implicit attachment to their old favorites, and the disappointment at not being fully satisfied with the newer. A general desire and expectation seems to be cherished, of a system which shall be sober and rational, while yet it shall not be superficial nor sensual—a system which shall neither creep on the earth, nor be lost in the clouds, but which shall stand firmly upon the one while yet its eye shall clearly gaze into the mysteries of the other, and so be true to man's nature, and the laws of man's being. No writer is better fitted to meet this desire, or to satisfy

these longings than Reid, and none will be found to convey more truth in an unpretending way or to satisfy more questions and to solve more problems, without seeming to promise to do either."

Art. VII.—*Jerome and his Times.* By Rev. S. Osgood. By a single wave of the conjuring scholar's wand, we are transported from the quiet dream-land of modern metaphysics to the actual toils, and struggles, and self-mortifications of Christian saints and devotees in the middle of the fourth century. To those who feel an interest—and what Biblical student does not?—in Luther's great exemplar, we recommend this vivid portraiture of his character and labors.

Art. VIII.—*Journal of a Visit to the Yezedes, with a Description of the Excavations at Khorsabad.* By Rev. Thos. Laurie.

Art. IX.—*Review of recent Editions of Classical Authors.* This article, which is mainly occupied with elaborate criticisms of Felton's Livy and Robbins's edition of the *Memorabilia*, opens with some excellent and well-timed observations on the causes which tend to depress the standard of American scholarship, to wit: the shortness and imperfection of the course preparatory to entering college, the haste to erect "spacious and sometimes not very sightly edifices" for literary institutions, while a well-appointed library is about the last thing thought of; and finally the want of that earnest sympathy and fraternal co-operation among literary professors which connects the students of the natural sciences. That these are real and tangible evils, none who have thought on these subjects will deny. We trust the "Association of Teachers," from whom these wholesome strictures emanate, will persevere in their laudable endeavors to remove these and other disadvantages under which learning now labors among us. They will not be without their reward.

Musical Review.

THERE is little worthy of note doing at present in the musical world. Since the Tribute to Mendelssohn, which took place a fortnight ago, and the Concert of the Euterpean Society, there have been no public performances except at the Italian Opera, by means of which the citizens of New York are becoming gradually familiar with the characteristics of Donizetti and Mercadante. As these composers have been somewhat prolific, the managers will probably never be without "a little of the same sort" left, no matter how many new operas may be announced upon the bills.

In the meantime, a novel musical performance is announced in the daily papers. A Signor Acastro proposes to astonish the public by performing upon the flute and piano at the same time! Before these lines meet the reader's eye, he will have had an opportunity of witnessing how a performer can play a duet with himself. Those who have a taste for ingenious combinations and dexterous sleight-of-hand, will probably attend, more from curiosity to see than to hear. In connexion with the above remarks, the reader may not unprofitably turn to a paragraph under the title of "Music of the Pifferari," in another part of this number.

The publishers, it will be seen, by the announcements below, are busy with their polkas, waltzes, and quick-steps.

Army Quick Step. By John C. Sherpf. F. Riley & Co., 297 Broadway.

A SPIRITED composition, almost involuntarily quickening the pace and stirring up the blood. It will be immediately recognised as one of the pieces so ably performed by the Steyermarkische Company, who left us about three weeks ago. There are few pieces that come up nearer to the character of a quick-step, or make slowness of movement so completely incongruous.

F. Riley & Co. have also published the following pieces:—

Les Dames de Londres: Valse Nouvelle à deux Temps. Par Camille Schubert.

This is a cheerful, flowing waltz movement, with sufficient variety to render it agreeable both to player and listener.

Princess Helena's Polka. Arranged by Allen Dodsworth.

The Buena Vista Polka. Dedicated to Brig. Gen. Wool.

POLKAS seem to be in great demand, and everybody of any note has got a Polka of his own. The parties who stand sponsors have doubtless little to say in the matter, and therefore we can form no idea whether the pieces named after them are correct exponents of their musical taste. In the present instance, the Princess has come off better than the gallant Brigadier, but as she has more use for the article, it is perhaps just as well that it should be so.

Mary, Dear Mary. A Ballad. Sung by Madame Otto.

I do not Ask to Offer Thee. By G. Linley.

As regards the first-mentioned song, there is nothing to be said of the air, and less of the words. Madame Otto may have made something of it, and if she did she displayed great ingenuity. Mr. Linley's song is simply pleasing, with no marked characteristics; it may be useful to a beginner.

William Hall & Sons, successors to Firth, Hall & Pond, 239 Broadway, publish the following:—

The Dying Emigrant's Prayer. Words by H. P. Grattan. Music by G. Loder.

This is a touching composition; there is no affectation of sentiment, or attempt to cheat the ear by long-drawn plaintive whines, but both the air and the accompaniment are carefully adapted to the character of the words, and tell the story with great fidelity. The ladies will find this song a very acceptable addition to their collection.

Jenny Lind, Grande Valse de Caprice. By Theod von La Hache. Opus 16.

The vignette to this piece is stated to be an authentic likeness of the "Swedish Nightingale." It is a sweet, innocent face, and might well be what it purports. The careful manner in which the composer has indicated all the minutiae of expression, leaves no excuse for mistaking the effect he wishes to produce; perhaps this is intended to veil the poverty of ideas. As it is, it is doubtful whether any one will be found willing to play it through more than once.

Music of the Steyermarkische Musical Company. No. I. The United States Polka. By Francis Rziha.

F. RZIHA is the leader of the Company, and a capital leader he is, too, as his well-drilled band evinces. This is the only authorized edition of the music as performed by them; and it was a good idea of the publishers to enter into its publication. Their selections were generally made with good taste, and all who heard them will be glad to have it in their power to refresh their reminiscences, although the effects are of course unavoidably impaired by being confined to a single instrument. The United States Polka, with the aid of the memory of their performance, will be a favorite piece.

Arabia Quadrilles. By J. Brady.

Too tame by half, and with no other merits to compensate for that deficiency.

Appointment Office, P. O. Department,
February 12th, 1848.

Sirs,—In answer to yours of the ninth (9th) inst., you are informed that your "Literary World" is a newspaper according to the decision of the Attorney-General of the United States.

Respectfully yours, W. J. BROWN.
Sec. Ass't. P. M. General.

Publishers' Circular.

To our Subscribers.—In accordance with the notice in the concluding number of our second volume, we continue "The Literary World" to all parties who have not notified us to the contrary; therefore, all who receive this first number of the third volume, are considered subscribers, and will be charged as such. All who are subscribers of completing their files, should apply immediately for back numbers, as there are but few on hand. Our readers (from many of whom on the renewal of their subscriptions, we have received the highest compliments) can materially further the interests of this paper by expressing their opinions relative to the work, and exerting their influence with their friends to procure subscribers to it. Should each subscriber send a name or two, the Publishers would then fully realize that *success which has been so kindly deserved*.

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To our EXCHANGES and contemporaries of the Country Press, we would say that the heavy expense which we are under in issuing our paper, and the entire uselessness of political and commercial news to a journal like ours, obliges us to adopt another plan of exchange, viz. a remittance for one half the amount of our regular subscription price, in addition to their paper in exchange; or the names of two new subscribers with a remittance therefor, will entitle them to an extra copy free, without their paper in exchange.

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ANNOUNCEMENTS.

C. S. FRANCIS & CO. will publish in a few days, "Aurelian, or Rome in the Third Century," by Rev. Wm. Ware. This is a new edition of a work issued some years since under the title of "Probus," and which has long been out of print.

They will likewise publish, at the same time, a new edition of "Zenobia, or Letters from Palmyra," by the same Author.

MESSRS. BARNES & CO. have just issued another "History of the Mexican War," by Edward D. Mansfield, a graduate of West Point Military Academy, containing a full history of its origin and detailed accounts of the series of victories which terminated in the surrender of the capital, with maps and engravings.

MESSRS. LONG & BROTHERS have in press a Tale by Mrs. Rolfe, entitled "The Oath of Allegiance," a Tale of the Times of Philip the Second.

LIST OF BOOKS PUBLISHED IN THE UNITED STATES, FROM FEB. 5 TO FEB. 19.

ADVENTURES in Mexico and the Rocky Mountains. By G. F. Ruxton. 2 parts, 12mo. (Harpers), 50 cents.

ALLOPATHY, Hahnemannian, and Rational Homoeopathy. By A. C. Becker. 8vo. (Radde), 25 cents.

ALWAYS Happy. By a Mother. From the 10th London edition, 1 vol. (Stanford & Swords), 37½ cts.

AMERICAN Laws, No. 1: the Nature and Character of Legal Proceedings, &c., &c.: to be completed in 30 numbers. By J. V. Loomis. 8vo. pp. 73 (Starbuck & Co.), 50 cts.

BEAUTIES of the Opera, No. 7 (J. F. Atwill), 25 cents.

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